

THE
Irish Colours

F O L D E D,

OR THE
Irish Roman.Catholick's Reply

To the (pretended)

English Protestants Answer
To the Letter *desiring a just and
mercifull regard of the Roman
Catholicks of Ireland.*

(Which Answer is entitled

The Irish Colours Displayed.)

Addressed

(As that Answer and Letter have been)

To his Grace

The Lord Duke of ORMOND, Lord Lieutenant
General, and General Governour of that
KINGDOME.

Vince in uno malum.

London: Printed in the Year 1662.

THE
Irish Colours
FOLIO

OF THE
Irish Colours, Colours, &c.
(to be printed.)

English, French, and
other Colours, &c.
and a list of the
names of the
Colours of the
Irish Colours.

(Which are printed
in the Irish Colours (English).)

Adapted
(to be printed and
to be used
The Irish Colours of the
Irish Colours, and
the Irish Colours of the
Irish Colours.)

Printed in the Irish Colours.

Printed in the Irish Colours.

My Lord,

IT could hardly be imagin'd, that the Letter which I presented to your Grace, and which I published of late, should have rais'd so great a storm against me for no other reason, then that I beg'd your Grace's favor in behalf of my distressed Country, and implored the performance of publick Faith, shewing the mischiefs that have followed the breach of it. This is done in the dark by an impudent assertor of strange positions. But whoever he be, certainly his passion and immoderation speaks him ignorant of the condition of the present Times, of the actions of former Ages, and, above all, to be a meet stranger to the heroick disposition of *G. H. & R. L. E. S.* the Second, and utterly to forget that if it were in your Grace's nature to entrench, for conveniencies sake in the least measure, upon the honor of your Master, or to have formed your self, even by connivance, to a dexterous compliance with those different parties, that made it their design to rume Monarchy, you would indeed as to the quiet and security of your person, the temporary improvement of your int'rest, have floated calmly on the top of every billow raised by the tempest of those evil Times. But in so doing, your Grace would have left such a Monument to your posterity, as you had not received from your Ancestors, and such as (although the fate of the times had excus'd it in others) was unpardonable in the House of Stuart.

In truth, I think there is somewhat more in the Letter, that tends to move pitty, and to implore Justice (which I conceive to be the scope of it) then the Reader will

think well pay'd with that *brass penny in the heap of rubbish*. But there are *slights* in all Arts. And this of the *Answers* put me in mind how the Lord Chancellor *Bolton* was wont to tell that a witty Lawyer coming before him, and finding himself press'd with a throng of Arguments, whereof many were unanswerable, he selected the slightest, alledging that those only were of moment; but as to the rest, he would not give his Lordship the trouble of dwelling upon the refutation of such impertinencies.

But it being not my intent to perplex so weighty a matter, by descending after a Logical manner, to the particular defects in the Answer, I shall endeavor to keep my self, as near as I can, within those Limits which the Answerers passion and immoderation have made him walk in: and to shew how amongst all his considerations, he minds those things least on which he should have bestowed the most solid reflections.

He that discourses of setting a Kingdom under the Government of its natural Prince in peace and security, should first consider that a King is Father of his people, and that they are a portion of mankind, whereof no one is exempt from Rebellion against Heaven; that the bowels of this King's paternal love, in imitation of God, whose Vicegerent he is, have compassion for the frailties of his Subjects, and mercy for their greatest crimes. The eldest son might repine at the favor done his prodigal brother, but his father made him a feast. Which shews that the affection of Princes to their Subjects in general, moves in another Orb than ours to one another. Our Interest may make us *snarl*; but our King is our Common Father.

The want of duly weighing this principle, and the impossibility in a Prince to divest himself of this genuine and natural property of being a Father, hath afforded the Answerers liberty to advance some positions, that (without a *hypocritical* or *flimsy* say, I do not speak him either a charitable Person, or a prudent States-man.

The Answerer gives your Grace an account of a word or *half a word* just then fell from him, and in truth the word bears

bears in it self very evident marks that it was precipitate, but how the *fear* could express it self in that language, I know not. However your Grace will conceive it a sad and severe position, *that this contention between the two parties in Ireland will never have an end.* And it is no wonder your Grace should startle at it, if you did not consider that the same God, who makes the much opposite qualities of the Elements agree for the conservation of the mixt, who deprest our King to raise him higher, and led him by the hand of his Providence to the Throne of his Ancestors, without other supports then a sense of their duty in his Subjects, hath still a power left him to *put an end to the contentions of the two parties in Ireland,* and that not by the ways of his omnipotent will or miraculous adings, but by his ordinary concurrence by secondary Causes. For if His Majestie's clemency could make up so huge a breach as lay open before him by the Murder of His Father, ought we not to hope that he may be imitated by his Subjects in laying aside that everlasting contention to which the Answerer would condemn them? Shall no length of time be allowed to set limits to the vengeance this Answerer would have them to expect the one of the other? The Britains, the Danes, the Saxons, and the Normans are now so incorporated in *England*, as the memory of all distinction is lost amongst them. Yet much blood hath been drawn in their Contests, and the Actions of particular Men of each of those Nations have been such, as they may be justly stiled Barbarous and Inhumane.

Your Grace knowes with what horreur the *Irish* Nation looks upon those Massacres and Murders in the North, committed in the beginning of the Rebellion by the Raskal multitude upon their innocent, unwarned, and unprovided Neighbors; but the number of Two hundred thousand, (although this Writer comes short One hundred thousand in his account of what the Convention-Commissioners gave up to His Majesty in their Answer to the *Irish* Agents) is so exorbitantly vast, that a stranger who findes the dimensions of *Ireland* in the Map, and understands this certain

truth, That there were then in *Ireland* One hundred Natives for each person; these men would pass under the notion of an *English* man, will readily conclude, That the whole *Ireland* is but one City so thronged with Inhabitants, as men cannot walk in the Streets unjustled.

There is no man who hath a greater detestation for those foul crimes then I have. And yet after exact enquiry, I dare averre there have been more Patritians and Knights of *Rome* murdered in the Conflicts and Proscriptions between *Stilla* and *Marins*, within the Walls of the City, then perished by those infamous Massacres throughout *Ireland*, In the first two months of the Rebellion. And that although the Streets were covered with *Roman* Carcasses, and the Kennels ran Blood, yet a few years buried those Animosities, and both Factions lived after, as peaceably as became Citizens that paid Obedience to one and the same Emperor. We read, that the *Hugonets* of *France*, who under *Francis* the Second conspired against the Government, and then, and in the Reign of several Kings after, were as bitterly bent against the *Roman* Catholicks, as the Ancient *Gauls* were against *Cesar*, and where they had power left to posterity strange Monuments of their Rage and Cruelty; Yet those so divided Affections are so now composed, as both contend who shall best serve their Prince, and the different Perswasion in Religion is so far from lessening the *French* Kings trust in men of Merit, that Marshal *Turenne* very deservingly commands in Chief the Military Power of *France*.

John of *Leyden* for the short time of his reign had a numerous party, that laid about them as barbarously and as inhumanely as men could do. Yet many of them were Inhabitants of that City in *Germany*, where Peace was so successfully treated between the Empire and *Sweden*, and between *Spain* and *Holland*: So quiet was that place and people, then grown, that had been once so miserably distracted.

Even the *Catalonians*, who not many years since, transferred the Dominion over them to a Foreign Prince, That murdered

murdered their Vice-Roy, that imbrued their hands in the blood of the *Spanish* Council, and all the *Spaniards* that came in their way, and perpetrated such villanies as we cannot reach to express by calling them Barbarous and Inhumane: Yet His Catholick Majesty hath satisfied His Justice with the punishment of the Principal Incendiaries in that Revolt: & having brought the people back to a due sense of their Obedience, the *Spaniards* and they sit down as amicably, and with as general confidence, the one in the other, as they did at any time before. The *Irish* go further, and out of desire to have the Grounds of future Animositie, utterly removed by the exemplar Chastisement of the most Criminal, they have often moved, that no man on either side may be exempt from satisfying the Law for any foul Murder.

Now Your Grace, who is better able to call to minde Thousands of Examples, evidencing the little reason men have to despair of the perfect Settlement of the most discomposed States, and of the firm Union of different Affections, will doubtless conceive that to say, *The Contention between the two parties in Ireland, will never have an end*, is an Assertion full of diffidence in Gods providence, and full of ignorance of what hath succeeded in this, and in former ages, upon the like occasion.

But that Your Grace may observe, that the Grounds whereupon this Gentleman establisheth his Prediction, are as vain and frivolous, as the Prediction it self is temerarious and imprudent; I shall (without search into the Aspect of the Planets, or that of *fulling of the Moon*, or *influencing* (as he speaks) *that climat*) descend to the particulars of what he considers in the Case;

And first, he unluckily lays that for a Foundation which either must restrain all Princes from making new acquisitions; or (if they pursue his Politick Precepts) must turn the Territories they have acquired by any pretence of Conquest, into a desolate Wilderness; there being no other mean, in this new doctrine, to secure what they have

once gained by the just title of lawful Arms. Had the *Romans*, who for Six hundred years could not enlarge their Territory beyond the Bounds of *Italy*, made this their Principle, they must have spent more time in peopling then in conquering that the Seat of their Empire.

Your Grace knows, that the *Irish* for a long time after the first Colony of *Englishmen* was planted in *Ireland*, were not onely stiled, but were actually enemies to those that strove to prevail over them. And certainly that is so Natural a Passion, as Beasts partake with man in it; For if the Invaded and the Invader should concur, as to the end of the work, what needed Contention? Yet Your Grace's famous Ancestors that acted a principal part in spreading the Domination of the Crown of *England* over those *Irish* Enemies, were (if our Histories deceive us not) powerfully and faithfully assisted by those whom they had not long before subdued. And the self-same men that sharply contended against them, were instrumental in acquiring them fame, and extending the Bounds of the *English* Government.

His two next considerations concern the first *English* Colony and their Descendents, until the Reign of *Henry* the Eighth. Who without all doubt, were better versed in the knowledge of those after-drops that commonly follow the storm of Force and Invasion, then not to expect and prepare themselves for those effects that for some time do attend the resentment of an over-mastered people. But it is strange, that a man who would establish a new and an unusual method of Policy, did not consider, that when a Nation is once generally compelled to submit to the commands of the prevailing Invader, all after Commotions. No rather fix then unsettle the Government.

But methinks I hear him say, That this last Rebellion was no after-drop, but an universal deluge. And this assertion is thus far true, That the Laws having defined it Rebellion, to raise Arms against an Authority established by

by the King, this cannot be denied to have been a Rebellion, the extent whereof, although it were not universal, yet it spread it self into the far greater part of the Kingdom. But all unbyassed men distinguish between the first Conspirators (that were a handful of Hare-brain'd fellows of broken fortunes, and desperate resolutions, who upon the first noise of the extirpation of their Nation, and their Religion, threatned to be executed by the Ministry of a *Scottish* Army, took up Arms, and made the Crime of Rebellion more horrid by the foul actions, with which the rude multitude did asperse it) and the Noblemen and Gentry, with the rest of the *Roman* Catholicks: who being sat in Parliament at *Dublin*, had application made to them by those Rebels to mediate for redress of their Grievances, and offered to continue their sitting in order to their repressing of them; but were prorogued (as some do not spare to say) of Design to encrease the Confusion. Which, I am sure, was the success of that prorogation. And I have heard a shrewd Argument alledged to prove, that such was the intention of the Lords Justices, and those of the then Council who favored the party opposing the King in *England*. The truth whereof none knows better then Your Grace, who made offer at the Council Board to raise Ten thousand men. With which power, being assisted by the Lords Justices, You undertook to quell those Northern Rebels, and to settle the Peace of the Kingdom. But this being not accepted, and there appearing daily greater symptoms of the aversion to the ways of our late King of ever blessed memory, the Confederate Catholicks then took upon them for their natural defence (as they alledged) a Government in opposition to the Lords Justices: Whose Authority over them, having not then been revoked by His Majesty, they could not have declined, nor have set up any other of their own without His Majesties Commission, nor have entered into such Confederacy without being guilty of Rebellion. But for this, and crimes of this nature, Your Grace hath conveyed unto them His Majesties Mercy in Articles

of Peace. Whereof, because they demand the benefit, they are exposed to the odium of every person that detains any part of their Estates, by what title soever. Could Your Grace but remove this incompatibility between mens possessions, there would a word and a hope, as suddenly fall from this Gentleman, that the Contention between the two parties in Ireland might have an end to morrow.

And now in my turn the Gentleman will give me leave to consider, That the old *English*, the Posterity of that *English* Colony first planted in *Ireland*, are more concerned in his reflections, then those in whose favor he writes. For if the greatness of Estates, that have been or may hereafter be conferred, must in his opinion foment irreconcilable animosities, there can no hope be left, that they and the ancient *Irish* can ever agree, since it is evident those *English* have been masters of the far greater part of their Country. What discovery the Articles of Forty eight make of their resolution in cold blood, to unravel the settlement of ages past, I cannot conceive: Nothing appears to me in them which trenches upon His Majesties Prerogative; nor the right which a Subject may claim to his Inheritance. The *Roman* Catholicks do not by those Articles ingross the places of profit, honor, and trust to themselves, nor impose the exercise of their Religion upon any man of a different persuasion.

When this Gentleman considered the dissimilitude of Customs, Manners, Habit, and Language, between the *English* and the *Irish*, I expected he would have laid before Your Grace, (who are to direct the Government of *Ireland*) the ways how to invite, or enforce the ruder sort to conform themselves in all those particulars to the rules of civility of the *English*. But Your Grace will of your self finde better ways, and more for His Majesties advantage, then by dispeopling the Kingdom, or beggering the people, to communicate this happiness unto them. Which might have been introduced long since, if some former Governors had not made it their studies rather to plant their Estates, then cultivate their minds.

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As for the reflection which he makes upon the manner of celebrating of Funerals with howlings, which indeed is barbarous (although many in *Poland* and other places in the continent do still continue that savage custom) I hope your Grace, without sending the Natives to the *Barbadoes*, or forcing them to such indigence as may compell them to cry for Almes, will not onely suppress the *Ditty*, if any such be used, but ever abrogate the *Tune*.

And for the consideration which he raises from the common conversation of the vulgar, and their brawlings: the Petty Constables, and the Stocks in every Parish, without extirpating the Nation (for his assertion, *That the contention between the two parties in Ireland will never cease*, always tends to that) will ease your Grace from any great affright of a disturbance in the Government, by reason of the terms of *malice, suspicion, and contempt*; yea in case they did upbraid each other with as much acrimony, as if they were bred under the discipline of the Oyster-wives at *Billinggate*.

What he next adds, seems to have more weight in it; and I confess it will be worthy your Grace's care, not onely to bring the common *Irish* to civility, which of it self will rectifie any supine ignorance they may be guilty of in order to their incapableness of distinguishing what concerns the Spiritual, what the Temporal Jurisdiction; but to give encouragement to the Roman Catholique Clergy of *Ireland*, to infuse into the people a true sense of the Catholique Doctrine, contained in their humble Remonstrance, Acknowledgement, Protestation and Petition, Printed at *London* the third of *February* 1661. But this Gentleman must give me leave to say, that your Grace, who knows as well as any man living, the temper and inclination of that people, cannot be of that opinion; that the most vulgar among them is persuaded, *That the Kingdom of Ireland lawfully belongs to the King of Spain*. Nay, how little influence the King of *Spain*, or the Pope had upon them when the Peace was concluded, your Grace best knows, who hath found by experience, that

notwithstanding the Nuncio's Excommunication, the most considerable parts of the Nation, made way for his Majesty's Government over the Kingdom, and received your Grace, who was entrusted with his Majesties authority: and notwithstanding that senseless excommunication fulminated by the Prelates at *Jametz Town*, continued firm in their adherence to the Peace, which by your Grace was convey'd unto them from his Majesty, and in their obedience to his Majesties authority, which upon your leaving the Kingdom, your Grace did transfer to the Marquess of *Clanrickard*.

That which the writer of that answer considers next, and endeavors to advance for the end he aims at (which is the extirpation of the Nation) is the most uncharitable, the most unnatural, and the most ignoble argument that could fall from the Pen of any man that professed a regard of Conscience or Honor: And questionless did proceed from some person, that having himself for his conveniency, and the good of his interest, sacrificed his duty to his King, when God was pleased in some small measure to over-balance the rights of the Crown, with the power of his prevailing enemies, wonders why all men should not be so wise as to relinquish for the same ends, all Patriotism and sense of their declining Country. But he little knows how unfit a person he hath chosen to be entertained with so unworthy a suggestion. For if your Grace, in the Case of the Earl of *Strafford*, barely upon the score of friendship, is said to have been pleased to answer a person of quality, who laid before you the great hazard you run in, speaking so freely of that great man's merit, and justifying his innocence, at a time when the Parliament of *England* was so highly incensed against him. That if his head were upon the block, you would profess him your friend: can this writer hope that your Grace, who so early in your youth cherish'd a particular friendship with so much courage and gallantry, will not think it a base and abject part in the few of the Nobility and Gentry now in the City of *London*, to content themselves

themselves with saving their own state, and leave sticking in the patronage and defence of their dominion Country? But however they may be lessened in the Gentlemans value, for performing this, which is an indispensable duty they owe to their Country, and to those that justly may claim benefit of the peace in it; yet they could not (in my opinion) have otherwise prevented the blamor of all men of honor, may of all mankind against them.

Lastly, He considers that this enmity, which he calls implacable, of the Irish to the English, springs from the same root with that of all other subjected people to their Conquerors, and gathers for proof thereof the mischief befallen the Roman Conquers in the lesser Asia, on the French in Italy, and on the Danes in England; and yet forbears to mind your Grace that the Normans were Conquerors as well as they, and have to this day preserved their acquisitions in England, as the English have done in Ireland since their first descent in that Kingdom, by those means which have made the work lasting, without breaking for conveniences sake, those limits which Mercy, Justice, and Honor, puts to all humane actions. Herein the carriage of your Grace's famous Ancestors, will better instruct you then the Politicks of any interested person. And your Grace having conformed your self to the rules prescribed by Mercy, Justice, and Honor, what need the ballancing interests between English and Irish, or haying up either of them? The Country must at length give denomination to all that inhabit it: and the posterity of those that proclaim loudly the English interest, must within an age, admit themselves to be called Irish as well as the Descendants from the first Colony of English planted in Ireland.

Doubtless your Grace's first care will be to secure his Majesties interest in that Kingdom, and to provide that nothing remain, which under the title of diversity of interests, may prevent all mens affections from meeting in the center of his Majesties service. And your next will be to convey to succeeding ages, the blessings of that

peace, which his Majesty after so evil times, and so many sufferings hath given his three Kingdoms.

And now your Grace will give me leave to consider, that this man of Separation, in flat opposition to his Majesties paternal and prudent desire, so frequently and so fully expressed in his Letters, in his Proclamations, in his Discourses, both publique and private, to have all seeds of animosities utterly extinguished, employs his talent wholly in making himself the Trumpet of mens animosities: and least time should mitigate them, he concludes them everlasting. But your Grace hath more reverence for things recommended with that earnestness to his people by your great Master, then to countenance what he prohibits, or to favor those uncharitable requests that oppose his commands.

My Lord, It shall suffice me instead of all vindication, that I perswade my self your Grace believes that I am in my nature as averse from *cogging or claming*, as the Letter in it self, is far from expressing any such humor in me. But men that have an inclination to be bitter rather then fail of exercising their faculty, will create themselves a subject. And he that takes the Nations hope, to be delivered by your Grace, for a complement, knows little of the interest you have in them, and of the affection they bear you.

Now, without contending in a case so little disputable whose you are, I shall conjure your Grace, not by his Majesties favor, and the ways to preserve it; not by the means to prefer your children, and to encrease your fortune; nor by those other politick considerations held forth by the Writer of that answer: but by the mercy and honor of his Majesty; by the nobleness of your own nature; by the constancy of the Nation in their sufferings under your Graces command at home, and their wardings in waiting on his Majesties fortunes abroad; by the memory of your Ancestors that have been such haters of oppression, as petty Freeholders have held for many descents and still do enjoy, some two, some four

Acres,

Acres, and others more or less, in the midst of your demerits, untouched by them, or by you, in so long a tract of time; by these I conjure your Grace so to temper convenience, as it may not overthrow his Majestie's promise, and so to befriend the interest of the pretenders, as the proprietors may receive the benefit of his Majesties mercy extended to them in Articles of Peace.

As to these contests that consist of acriminations, I desire never to engage in them. But this Writer must not therefore think he may be at liberty to fill the ears of his Reader, with the vast sound of two hundred thousand, and enlarge the horror of the action, by suppressing the truth, and adding Ciphers to enlarge the number. And truly had this Writer forborn in so despicable and suspicious a manner to spurn at the Nation, by saying, *That the Birds, as not the Flies contributed less to his Majesties Restauration than the Roman Catholices in Ireland.* I should not have put him in mind that the Duke of *Albemarle* found not a concurrence so general (I mean in the Army,) (for the people of *England*, both *Burghess* and *Catholic*, opened their hearts in prayers to God and their arms to receive him) as he owes not the glorious success of his Actions more to the dexterity of his conduct, than the strength of his party. And as to that general concurrence in *Ireland*, *Lutlow* and *Sir Hardress Waller* may tell him how difficult the work had been; but that they were taken napping. No man will say that an unarmed people disposed throughout the Goals of the Kingdom upon every rumor that was spread of any attempt to be made by his Majesty for recovery of his right, could have contributed other than by their prayers to his Majesties Restauration. And in truth is some mark of Ingenuity in this Writer, that he endeavors not to persuade us that the *Irish* did not so much as pray for the Restauration of his Majesty. And no Church will deny that prayers are always good, and sometimes effectual.

I do not repine at the Act of Indemnity granted by the King. And certain I am that his Majesty, whose bow-

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els of mercy could begin at that end, will in his own good time enlarge into all his Subjects of Ireland. And I hope that when it is better understood in what nature the Roman Catholics depend upon the Pope, there will be no cause to reproach them for their tenets in Religion, although they modestly refuse to invest in his Majesty a power of administering the Sacraments, which this zealous Gentleman, by his dependence upon his Majesty in all Ecclesiastical matters, acknowledges to be in him.

Although the Writer in his next Paragraph, pursuing his ordinary method of railing wittyness, speaks of a *show of indifference to the King, which was the next count they struck and on for shelter*; yet I must confess it will be hard to persuade me that the best and most natural shelter for a Subject safe from his obedience, is not the protection of his Sovereign, and the remission of his crimes. And I cannot but say that the world would be much deceived in that opinion they conceive of your wisdom, if your Grace had suffered your self to be deluded by a show of the *Irish* adhering to the King. Perhaps they fought and were killed in a dream, and that the darts the Bullets made in your Armor, while your Grace having acted all the parts of a General, exposed your self as a common soldier to prevent the defeat at Rathminn, were the darts of the *Irish* *King*, whereof the Writer makes mention. Your Grace best knows, in defence of whose cause you led that Army. And I dare swear Sir William Vaughan, Sir Arthur Aston, and many more of the English Commanders that lost themselves in defence of it, would not have been so prodigal of their lives to justify *Murders* *and* *Robberies* *against the English*, and that Nation and Government. And that Sir Thomas Armstrong, Sir John Stevens, Treswell, Tremble, Wogan, Biron, Ballard, &c. had not undergone the hardship, or the manifold hazards they did, to maintain the quarrel. And likewise *leave to your Graces remembrance*, how great a friendship and confidence there was grown by your powerful influence upon both parties between them and the *Irish*. Which received not the least dimi-

diminution before the defection of those, that betrayed their trust and his Majesty's Interest in *Cork*, *Knughall*, *Kinsale*, and the rest of the strong holds in *Munster*. Who these were, is known to all parties in that Nation, and you can certify my Lord, they were not *Irish* nor *Catholicks*. Neither did this occasion lessen the esteem, which those, who by power derived from your Grace, had the principal trust in the Nation. But your Grace, who doubtless did then foresee of what use men of their loyal principles would in future times be to his Majesty, having provided for their safety, dismissed them at a time when many accidents, and much necessity concurred to weigh down the scales of his Majesty's declining affairs. Yet your Grace dismissed them after such a manner, as shewed the *Roman Catholicks* were very sensible of the loss they were to receive by their absence, and the many good services they had jointly performed under your Grace's command.

I must now forbear to give your Grace any further trouble concerning any shred of this work, which this Writer says, he hath taken to pieces. And to do him right, I think he hath unrip'd the skirts, but he leaves the Doublet entire. And we are now as vile as we were before, and as far from knowing the true value of the *Scotch*, as what it is lin'd with. Save that we gather by it that self interest is a rapid Torrent that bears all down before it, and a passion that blinds us into a belief that nothing which advances our ends can be dishonourable, impudenter or unjust. And this makes the Writer so easy in the behalf of the *English Interest*, that under that covert he can his goods may possess undisturb'd, some honest men's Estates in *Ireland*. But that Nation, whereof he seems to be, have made and for ever will make it their study to preserve their Dominion by following those principles of Honor, and Justice, which have made their Ancestors famous, and have obtained of God for them, the Restoration of so unparallel'd a King without blood, or the miseries of War, and that at a time, when all disbanded Armies

of Europe, expected but a call to enrich themselves with their spoils. Yet if the Nation of England should even in their wish remit any part of those principles, the observance whereof was so propitious to them and their Country, doth this Writer conceive they would not consider what sort of people they were to introduce, or whom they were to oppress? Would they think it to be an essential part of the interest of England, that *Huson* the Gobler (suppose him free of that execrable crime of Regicide) should enjoy six or seven thousand pounds per ann. in Ireland, and that so many families descended from the ancient *English* Colony, that had a share in enlarging the Conquests and the Fame of England, should be extirpated and forc'd to beg their bread? Or that three or four men should by clandestine bargains, at despicable rates, acquire titles to the possessions, and pretences of such kind of persons who were conscious to themselves of their incapacity to be countenanced by the Nation of England, in advancing even by just means an *English* Interest, and suddenly grow to be Cedars, that were but the underwood of the Forrest? While those that maintain'd this four hundred years, the Interest of the Crown of England, and the *English* interest in Ireland, are condemn'd by the inference which this wily Gentleman makes to be *debauch'd* of *wine* and *drunk* of *whisky*. No; no. That Nation is too noble, and too just to patronise such requests: and they have a horror for such tenets. And your Grace will give me leave to say that those principles of *Justice* and *Loyalty* which you have received from your Ancestors, which you have practis'd your self, and your Children by their own natural inclinations, and your Grace's example, are imbu'd with, and which will be convey'd from hand to hand to your posterity, will ever stand and will be the sure fortress that could but may defend your family from the which of *2 more* *suppl* *your* *State*, *don* *now* *you* *have* *the* *happine* *to* *live*. *Par* *is* *and* *pledges* *in* *England*, *as* *is* *are* *but* *a* *Cobweb* *wrought* *defence* *for* *a* *person* *whom* *no* *great* *a* *Monarch* *would* *ruin*.

ruine. He that holds the hearts of Princes in his hands, can best and will protect those that are faithfull to his Vicegerent on Earth; how suspicious soever he may be, so they make it their next care to be just to their Neighbours, and redeem them from oppression, if they have power.

As to those Texts of Scriptures, when it shall be made appear to me, that they are miscited, misconstr'd or misapplied, no humane respect shall make me oppugne truth: and the same obligation is upon me not to desert it.

My Lord, These are the breif Animadversions, I thought fit, to give at this time on the *Irish Colonies Displayed*: such as indeed my other, although little and private, yet necessary distractions, gave me the opportunity to perfect; and which your Grace's most weighty, manifold and publick may afford you the leasure to peruse: having nevertheless by me, however yet unperfected, a more ample and more exact reply to all the particulars of that sedicious, unchristian and very unreasonable piece. Wherein I take notice of his *Motto*; his *pretence*; his epithets of *bold* and *wise*, wherewith he would flatter me; his *great advantage*; *justice of his case*; his *Ink or black*, and the *Crimson colour* he would make ours; the *Bamphlet*; his *difficulty to finde the matter of it*, and the *easynesse to answer*; his *brasse penny in a heap of rubbish*; his labour to put out your eyes and your judgment too, by endeavouring to perswade the matter of my letter could be hardly felt in your hand; his *little game*; his *planets and chaffering vein*; his *unhappy engrafting such numbers of old English Families upon the Irish stock and Interest*; his *imposing on and abusing of Spencer's View*; his next Paragraph after, of *Spanish Papists*; his displeasure at our *stickling* one for another, desiring justice according to the fundamental laws of both Kingdomes, and his Majesty's gracious Promises and Concessions; and yet his inconsequence in the 15. page of his Answer, *stickling* himself for all his own gang, without exception of any, and in a cause of manifest injustice, even against all laws both divine and humane; his *something more*; his *scribblings*.

bling; his coggling and clawing, and unfortunate proofs thereof, your constant believers, your passionate sticklers, &c. his importune with charging me to have threatened your failing would lessen your dependencies, &c; his malicious application of my example of Joseph, even against his own knowledge, and the whole designe and expresse tenour of my Letter in the beginning, prosecution and ending of it; his grosse, wilfull and affected ignorance (or dissimulation rather) of not knowing how the Irish came to be your brethren upon any other kindred: his minding you of your Ancestors and your own unshaken loyalty to the Crown of England, and of your constancy to the old Protestant Religion, so impertinent to the end he drove at; his own servile flatteries; his unbelieved affections to, or confidence in you; his love to his mistress; the forced or feigned smiles he would attribute to you; and the sullen aking jealousies of himself and his party; those passages, without being too much envied and something feared, &c. a testimony and a pawn of your Families Loyalty, &c. how much the English Nation might be estranged from you by your favour to the Irish, &c. suddenly either forgiven in heaven, or forgotten upon earth; his bold slander; his Ravilliack and perhaps half a dozen Jesuites, and perhaps half a dozen more with Cromwel and Ireton, and his outward compliance, &c. his Birds, Flies and bare intentions; his unreasonable difference twixt standing on Articles, and Claiming his Majestie's Grace beld forth in the Act of Indemnity; his not questioning but the same reasons which then induced His Majesty to grant it them and deny it us, continue still, and will doe so to both our Posterities; his Long Parliament's, and the following tyrannous Powers quarrel pursued against the Irish; his not allowing these had fought so long (that is, since the peace made with your Grace) for the King; his having never heard, and his saying, that none can believe, the overpowering them with multitudes, and he must mean them (if he speak to purpose) when the last towns and places of Ireland were given up: his quitting the field, and running away, and giving up the quarrel, in the next paragraph 14. page of his book, where, in effect, he not only acknowledges no answer gi-

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ven by him to my letter; but in plain terms tells your Grace so much, that for matter of our *Articles in Fortyeight*, which (saith he) the writer of that Letter presses to be observed, that of *Transplantation, Corporations, & the disposall of the Irish lands, &c.* they are particulars he will not meddle with; and yet these are all the particulars of that Letter, he would seem otherwise, or at least was concern'd to Answer; his reflection after this, on that passage of mine which relates to the *English Army in England*, as then compos'd; and his confidence in them; his *other-shred*, or will couched *threatnings*; his other truth, which yet hath nothing more than untruth; his evill Counsel, immediately following; his declining the *parrallel*, and his flat refusing to answer at the *weapon* of holy Scripture (although he brags it might be easily done) or try the justice of our quarrel thereby; which manifestly convinces him to have little of an *English Protestant*, or indeed a Christian in him, being he withall undertakes the patronage of such a cause, or the defence of it in point of *Piety and Justice*, which a little before, that is, in his 15. page, he obliges himself unto; Lastly, the impertinency of his whole discourse, if consider'd as an answer, having not answered any one argument of all my Letter; not even, with satisfaction to the Reader, any one of those very immaterial passages he singled out; but above all, the close and farr yet more dangerous design this Gentleman drives, (under that which is more overt in his paper) to create new troubles to our Gracious King, to involve his subjects in bloody confusions again, and even to destroy his Sacred Majesty at last by ruining first, and for ever, those that have for so many years, and doe yet suffer for him. My Lord, of all these and what ever else is regardable in his Answer, I take a more particular and more exact notice in some papers, I have by me, then I can here; because my other occasions will not yet serve me to finish them as I would; nor yours (I suppose) your Grace to read them at this time.

However, my Lord, that reall and dutifull affection, which penn'd my former Letter, gives in the meantime this. And wicthall craves your pardon, if I minde you here, those truly sage, divine precepts, which this little politick spirit of earth seem'd not to be versed in, or at least either contemns or neglects. For indeed my Lord he appears to me all along his writing, of the number of those who see heaven, and all the hopes of the other life, as Mathematicians make us behold in a dark Chamber, whatsoever passeth abroad, through a little crany, in such a manner, that all things we see, appear like shadows and landskips turned topsie-turvy. Verily, I take this Gentleman to be abused so by himself. And that after he hath stopp'd up all the Windows and accesles to heavenly rayes, he hath made a little hole for the Moon, and all the blessings of the other life have seemed very slender to his distrustfull spirit: and that he hath put on a resolution to make a fortune at what price soever, and to build on earth like *Cain*, after he hath almost renounc'd the hopes of heaven. Behold, the reason why, with so little regret or shame, he adventures to lay maximes before you, that suppose men are to hold on a course in all affaires and Governments of the world, which may be crafty, captious, worldly, unjust, yea cruel too, and inhumane (when it is for their interest) and a course (however) which may be alwayes independent of divine laws, if not for some popular apparence.

But, my Lord, the proofs you have constantly given of your chaste apprehensions of a God, and a Providence ruling the Universe, of a strong vertue, and a resolution firm, unchangable therein, both in your prosperous fortune, as well now as heretofore, and in that condition, which hath been so long most adverse, and hath tryed you like gold in the Furnace, together with your two great successive Masters on earth (whom you have served most faithfully in all changes, and in obedience to that heavenly One, whom all Servants and Masters too must revere) make all that know you well, be very confident

Ident this Enchanter hath laboured in vain to charm you. And me no lesse, That you had rather take your maxims, and measures, and rules, and examples of Government from the Oracles of God, from the equity of the Laws, from the dictates of your own severe Conscience, and from the model of so many great, honourable and holy Statesmen, who flourished in the succession of all Ages, and govern'd successfully their people, then from the vain illusions and wicked policy of a *Machiavel* or *Achitophel*, or from the disastrous undertakings, and sad Catastrophe, of either themselves, or of those they tutored.

Never was there a more refined wit then *Achitophel*, of whom the Scripture said, *Consilium Achitophel, quasi si quis consuleret Deum, That men consulted with him as with a God*: Yet never was there any more unhappy in his practice. For having disposed of the affairs of the Kingdom, and those of his own house, there remaining none to be provided for but his own person, he took a halter, and hang'd himself, because they approved not one of his Counsels. Nor ever was any more unhappy then *Machiavel* in all his enterprizes, notwithstanding his great list of refined precepts. And for those two unfortunate Princes, that were Schollars or patterns to them, *Absalom*, and Duke *Valentinian* (besides hundreds more that would not be wise by their fate) we know what end they had. Besides, my Lord, you consider it hath been the judgement, neer two thousand years ago, even of that very great Politician *Thucydides*, and ever since a general observation, as it is to day, of all well understanding men, that those curious wits, despoiled of the fear of God, have alwayes been most turbulent and unhappy in the manage both of their own affairs and the publick also: As on the contrary, those who had not so much knowledge and invention, but pursued the general instinct of God, have held their Estates better govern'd in simplicity, more prosperous in the ignorance of evil, and much more in the lasting of their felicity.

And

And your own reading can furnish you with sufficient proofs, that ordinarily the most unhappy among States have been those, who have made the greatest shew of knowledge, to deceive under humane Policy. That is it which overthrew the Commonwealth of the *Athenians*. That which ruined the house of *Jeroboam*, who, revolting against his Prince, having raised a State by ambition, and a Religion out of phantasie, having seen the Altar crack with the horror of his crimes, and his heart still remaining more obdurate then stone, in the end he is so chastised by the hand of God, that there was not left so much as one handful of dust of his house upon the face of the earth. *Domus Jeroboam eversa est & deleta de superficie terre.* And even that which undid the very first King of Gods own election. For this unfortunate Prince, while he makes shew punctually to obey the Law of God, under the direction of *Samuel*, but afterwards learns to become cunning, envious, faithless, plotting designs, consulting Pythonessees, and seeking in all points his own petty interests: poor *David* (whose life this King judged, without any other cause but envy, incompatible with his own estate) dismounts him, using no other policy, but that of making himself an honest man

Holy Scripture, and other Monuments of latter and former times, can further tell your Grace, that considering so many other Politicians, who made profession to refine all the world, who attempted to practice, according to their own vain Idea's, either you have seen but the first station of their plaistered felicity, or have ever found great labyrinths, horrible confusions, fortunes little lasting, dejection in their posterity, hatred, and the ex-
 eration of Ages.

And that you may without enquiry, or trouble to your thoughts behold with a ready eye, how there is no policy powerful against God, and how he surpriseth the most subtle, making snares of their greatest cunning to captive them, see (my Lord) in the book of *Hester*, that wicked *Aman*, the great Favourite of *Affuornus*, who pra-
 ctised

Etised, as our Gentleman doth, the ruine of the *He-
 brews*, who prevailed so far, as to have the lots cast, and
 warrants sign'd, and proclamation made thereof in *Su-
 shan*, and a day prefixed for the general slaughter of that
 Nation, young and old, men, women, and children, and
 Courriers dispatch'd to all Provinces of the Empire, to
 command the execution, while these forlorn people, dis-
 pers'd as they were then among strangers, moved hea-
 ven and earth to pity with their yellings, because they
 saw not how the Decree was avoidable; see this wicked
Aman resolv'd on so horrid an act as was the destruction
 of so many millions, and resolv'd upon it only to be
 revenged on *Mordecai* that saved the King from murder,
 and, after this, to raise himself with the wealth of the
 destroyed (all which the King bestow'd upon him at the
 same time.) See this Politician of Hell, yea notwith-
 standing all his power and favour, ruin'd in a moment,
 yea within three dayes after the Decree published, and
 ruin'd by this very *Mordecai*, a contemptible worm of the
 earth, till then, in *Aman's* apprehension. See presently a
 countermand of the bloody Edicts; *Aman* forced to
 lead *Mordecai's* horse, and cry him in the streets of *Su-
 san* the greatest Lord of the Empire, next the King; and
 himself next day after rais'd indeed, but on a gibbet of
 fifty cubits high, to humble him for ever, by the most
 ignominious death could be: while the Jews on that
 very day, by him designed for utter destruction, saw
 themselves masters, and (even by the Kings command-
 ment to all his Lieutenants and other Subjects) execu-
 tioners, in the Kings own Court *Susan*, of the ten sons of
 their great enemy, and of eight hundred more, two
 dayes continually; and in other Provinces, throughout
 the Empire, of threescore and fifteen thousand men,
 who had before conspired against them with *Aman*.

Besides this, my Lord, see one example more very per-
 tinent in the book of *Exodus*. Behold *Pharaoh* turn'd un-
 grateful, and forgetful of all the obligations laid by *Jo-
 seph* on him. See this *Pharaoh* becoming crafty, and
 thinking;

thinking by ruinating the Israelits his Scepter is thoroughly established. But see withall how God surprizeth him in his subtilty, and makes him know the oppression of this poor people is the instrument of his ruine. A little child, which lyeth floating on the waters of *Nilus* in a cradle of bulrushes, as a worm hidden in straw, and whose afflicted mother measureth his tomb with her eyes in every billow of this faithless element, is delivered from peril by the very blood of *Pharao*, to turn the Diadem of *Pharao* into dust, and bury him with all his Nobles, and an army of two hundred thousand men with him, as *Josephus* writes, all enslaved in a gulph of the red Sea.

But, my Lord, I have almost forgot my self, being transported on this subject, whereon the temerity of my Answerer hath engaged me to dilate: not that I would instruct your Grace by these examples of Gods confounding evil Counsels, whom I know to need no such antidotes against the poison of this Writer, but that I might convince, or confound him.

I know your Grace desires rather I should minde yourself those Maximes, or Precepts, and Examples too, that may confirm you in a resolution to be thoroughly virtuous, to be exactly just and benignly merciful (being Justice and Mercy are the Vertues, above all others, must be most proper to your great charge:) then such as fortifie against the Vices opposite, from which you are by Nature and Education wholly estranged.

My Lord, I shall then, to that purpose, call to your memory, in the first place, three passages of holy Scripture. The first is a Maxime of the holy Ghost, by the mouth of the wisest King or man, amongst the children of men, and you may read it in the sixteenth Chapter of *Solomons Proverbs*, *Justitia firmatur solium*. It is an abomination to Kings to commit wickedness, for the throne is established by righteousness. My Lord, even that very Throne, for which you have undergone so many labours, hardships and hazards these twenty yeares past, so for the fixing of which, you are now to undertake the greatest charge that

can

can be laid upon you, and the most difficult to perform will be established by doing justice. The second is an admonition of the same Holy Spirit (even to your self) by the mouth of Jesus the Son of Syrach. *Noli querere fieri iudex nisi iustitia valeas irrumpere iniquitatem: ne forte extimescas faciem potentis, & penas scandalum in equitate tua Ecclesiastic.*

7. *Speak not to be judge, if you have not the power to break through all iniquity: lest any time you feare the person of the Mighty, and lay a stumbling-block in the way of your uprightness.* I confesse, my Lord, this Text imports a seeking, and that according the literal rigour of that first word, it is onely against such; and therefore, inso much, not properly applicable to your Grace. But you know, my Lord, as well, by natural reason, as by forty clear passages of Holy Bible, the duty of doing justice is nothing lesse incumbent on Judges or Governours, that by injunction or command, they undergo their charge: it being evident that none may tie our conscience to act unrighteously, and that contrariwise by that very command to accept the charge, the obligation to be just is the greater, if this may admit of any encrease. Which is the reason I averre the wise man speaks, even in this very passage, directly to your Grace, advising you either to have sufficient power and a vertuous constant resolution to beat down, trample under foot all obstacles, even that regard of the Powerful or Mighty, which might otherwise hinder you from doing justice indifferently to all persons in your great charge: or certainly to lay down (at his Majesty's feet) your Commission, least otherwise it might be a scandal to you, an occasion to lose the favour of Heaven, and the repute you have hitherto preserved to entire on earth, as hereditary to your Noble House & Family. And yet I alledge not this passage, as having the least fear of your being hereafter unjust, or the least hopes that any man living is so fit for that charge as your self, under our general Sovereigne, in the present conjuncture, nor is feared of all the different parties in that Nation; but that I would minde you of it as very usefull against this man of sin, who

who would have you buoy up one Interest wholly, that is the strong and prevalent, and sink utterly the other, against all Divine and Humane Laws. The third passage, and very consequent to this, is a question, which it seems to me, I hear God himself demanding of you here, by his afflicted Prophet, *Job 40.c. Si habes brachium sicut Deus? & vocis similis tonas?* Have you the arm of God? or can you thunder with a voice like his? My Lord, if this Arm, and this Voice, has been ever yet necessary to any man going to command a Countrey of iron and ire, a people that have not these many yeares distinguished betwixt Might and Right, so many different parties, and as opposite one to another in their demands and their interests, as East and West, the South and North are, it must be to your Grace. And therefore, my good Lord, it is but your duty to beg of God in humble prayer, that he will give you both, in that proportion and respect any mortal can, and one of your Place ought to have them, to overcome so many difficulties and oppositions which lye before you.

In the next place, my Lord, I shall mind your Grace of what you know your self already, That you shall behold under your Government a very great number of simple, poor, innocent, and most afflicted creatures, if any such be in the whole world. And that you are to think that God hath principally created you, and hitherto preserved you amidst so many dangers, and now at last inspired our gracious King to send you, for them. And therefore that your greatest care must be to open to them your heart with an amorous compassion, extend to them the bowels of your charity, stretch out affectionately to them your helpfull hands, take their requests, lend ear to their cries, cause their affaires to be speedily dispatched, not drawing them along in delays which may devour them, strengthen your arm against those that oppress them, redeem the prey out of the Lions throat, and the Harpie's talons.

For this it is, my Lord, that Kings, Princes, States and Governours are made. To actions of this kind it is, that
God.

God promiseth all the blessings of Heaven, and admirations of earth. For this sort of processes are Crowns of Glory prepared. By this means a man diveth into the bottom of the heart, and good opinion of people. This is the cause that one hath so many souls and lives at command, as there are men, who the more sweetly breath aire by the liberality wherewith they are obliged.

And believe it, my Lord, your Greatnesse, before God, will not be to multiply titles of Honour and Command (which yet have followed you still, as the shadow doth the body, and were most deservedly and most justly put upon you by His most Sacred Majesty that now is, and by his Father of glorious memory) nor will be to cover the earth with Armies, and make rivers of blood, and to raise up mountaines of dead bodies; but to doe justice to a poor Orphan, to wipe away the teares of a forlorn Widow, to sleep in Oyle (as the Scripture speaketh) the yoke of people which live on gall and worm-wood, who sigh under necessities almost unsupportable to the most savage, who daily charge eares with complaints & altars with vowes for their deliverance, & who cry for your Grace at this time as the Fathers of the old Testament did for the *Messiah*, or as the unborn children of that very Nation are said in *Venerable Bede*, to have done 1200. years ago, to Him that redeemed them, immediately after, from the slavery of Heathenisme, and power of Devils.

But when shall we expect that deliverance, if not now? Now that our good King is restored by so many miracles and wonders; now that he is established by all that may concur to fix his Throne; now that he is so well disposed to justice, and to mercy both (as he hath ever been) now that he hath neer his person a Council so sage, & Parliament so zealous for the publick good, so many honourable men endowed with so sincere intentions; and now that your Grace is (the second or third time) Lord Lieutenant of *Ireland*, and ready to part hence to your Charge,

charge, when may we reasonably expect the comfort of that oppressed people, if not at this hour, when miseries are eminent, clamours piercing, and dispositions very good? Alas! my Lord, if there be any thing in the world, wherein you may be seen to oblige the present, and replenish future times with admiration of your virtues, it is in effecting this, for which Heaven is in expectation and the hands of a million of poor disconsolate souls are daily lifted to God.

Remember, my Lord, that such, and so many great Governours, for not having had any other aim in charges, but the accommodation of their own affaires, have passed away like phantasmes, leaving nought here behinde them but ordure, nor bearing any thing with them into the other world but crimes. And that they have found that the souls of the wounded have cryed to Heaven against them, and that God hath not let it pass without revenge. *Anima vulneratorum clamavit ad Dominum, & Deus inultam abire non patitur*, as holy Job speaketh in the 24th. chapter, where he at large explicateth both the calamity of the poore, and the chastisement of the rich that oppress them.

Consider, on the other side, that all those who have constantly addicted themselves to the maintenance of Justice, and the consolation of afflicted persons, besides the Crownes which they enjoy in Heaven, live gloriously in the memory of men. Their mouths, which are opened for justice, after they are shut up as Temples, are truly worthy to have Lillies and Roses strewed on the Marble which encloseth them; and that their posterity also may reap the good odour of their noble Ancestors, which hath made a march with up-reared head before the face of the people.

In the last place, my Lord, notwithstanding the Answerer's quarrel against holy Scripture, to direct State-affaires, and to settle or clear disputes in matters of publick Justice (which is the most unreasonable saying could proceed from a Christian, since if they be of any use at all, they

they must be in State-affaires most of all others') I most humbly and most earnestly recommend this Book of books to your Grace, whereby to guide your self alwayes, in your most important determinations of State, for what may relate to right and the law of God. Look upon it as the pillar of clouds and flames, which conducted the army of the living God. There it is where you shall learn true maximes of State, scored out with most vigorous reflections of the Wisdome of God: and where you shall trample under foot, with a generous contempt, so many illusions, which wretched soules seek for in the mouth of Sorcerers. Read the book of Wisdome, the Prophets, the book of holy *Job*, and the Divine Psalms of the King, chosen out according to God's own heart. Consider the stream of so many Histories, written in this Theatre of wonders, which are characters of fire, where-with the divine Providence is pleased to be figured to mortal eyes, that we may learn the punishment of crimes and the crowns of vertue.

Represent unto your self often in your idæ's, those great States-men, who have flourished in the course of all ages: and derive light and fire from their examples; to illuminate and inflame you in the self same list. Behold him who hath been refined above all others in the School of God, I mean *Moses*. Who hath been more humble in refusing charges, more obedient in accepting them, more faithfull in exercising, more industrious in executing the commandments of God, more vigilant in government of the people, more severe in correction of vices, more patient in sufferance of the infirmities of Subjects, and more zealous in the cordial love he bare to the whole world?

With these gifts he became the God of Monarchs; he ruined the State of his enemies; he unlocked the chains of an infinite number of slaves; he opened Seas; he manured wildernesses; he marched in the front of six hundred thousand men at arms; he lived laborious amongst Shepherds, chaste in the Court of Kings; temperate in go-

vernment, a companion of Angels in his retirement, and as it were a cabinet-friend of God, having continually heaven for object, and all greatnesse in contempt. He had blotted out all that was man in him, by the purity of a conversation wholly celestial. The flesh was in him in such subjection, and the spirit in such Empire, that (as *Ambrose* speaks, in his book of *Cain and Abel*) he merited the name of God, in the resemblance of whom he was transformed by the superabundance of his vertues.

Behold that great Disciple of *Moses*, *Josue*. What piety in the service of the Omnipotent, what sweetnesse in government, what greatnesse of spirit in noble enterprizes, what patience in difficulties, what prudence in direction, what dispatch in expeditions? It is no wonder if in the sight of these eminent qualities, Walls and Cities fell, Giants waxed pale, Rivers retired back, the Sun stood still, and one and thirty Kings underwent the yoke.

Behold *Samuel*, the Father, Master, and Judge of two Kings, the Doctour of Prophets, the Sanctuary of the poor, the pillar of the Church. Is it not a magnificent spectacle to see him go out of charge, after so long a Government, and so great a diversity of Affairs, with a heart so untaunted, and hands undehiled, as if he had perpetually conversed with Angels? Is it not a most heroical action, which he did in the first of Kings, when after the election of *Saul*, having voluntarily resigned his Dignity, he shewed himself with upreard head in the midst of the people, and gave liberty to all the world, from the least to the greatest, to complain and make information against him, before the King newly chosen? If it may be found that in his Magistracy, he ever did the least wrong to any man, he is there ready to afford all satisfaction, that may be thought fit. But as he had lived most innocently, at this word was lifted up a loud cry, proceeding from a general consent of the people, which highly proclaimed the integrity of his justice. Is not this a praise of more value than millions of Gold and Empires?

But above all reflect often on the Wisdom of God Incarnate,

nate Jesus Jesus Christ the Saviour of the world, as the Prime model of all States-men, whom the Prophet *Esay* hath exactly represented in the eleventh Chapter of his Prophecy; where he figureth the Redeemer unto us in the quality of a Judge, to serve for instruction and example to all posterity.

First, for as much as concerneth his perfections, he gave him seven sorts of spirits very consonant to a true Politician; the spirit of *Wisdom*, and *Understanding*, the spirit of *Counsel*, and *Strength*, the spirit of *Science*, and *Piety*, and the spirit of the *Fear of God*, wherewith he was wholly replenished. Then, describing the manner of his proceeding, saith, *He shall not judge according to humane appearances, by the inconsiderate view of carnal eyes, and the relation of a rash tongue; but he shall do justice to the poor, and fortifie himself with all kind of vigour, for the defence of so many gentle souls, as are oppressed in the world. To this purpose he shall strike the earth with the words of his mouth, using his tongue as a rod of correction, and shall overthrow the wicked with the breath of his lips. Justice shall be so familiar to him, that he shall make use of it as a girdle of honour, or a rich baudrique, which brave Captains wear. The effects of his Government shall be so eminent, that under his reign the Wolf shall be seen to cohabit with the Lamb, the Leopard with the Goat, the Calf with the Lyon, and little Children to play with Basilisks and Aspsicks. Willing in these Allegories to signifie how this divine Governour should mollifie the most savage humours, and reduce them to the temper of reason.*

I conclude here, my Lord, wishing it may be so in *Ireland* under your Government. That you may imitate this great Exemplar to Judges. That you may be another *Samuel*, a *Jahua*, and a *Moses* to the people under your charge. That in particular you may (in the present conjuncture) have the charity and compassion of *Moses* for them all; since you know them (very neer) all, one way or other, guilty transgressors, as having either made, or followed, or adored the Gods of *Gold*. And (therefore) that, without losing this last and best

oppor-

opportunity of your departure hence, which now is
 drawing on fast, your Grace may be pleased to speak
 your strongest intercession for them all, to his Majesty, and
 speak it with that love, zeal and favour Moses did for his
 beloved *Israelites* to God, (in the two and thirtieth of
Exodus) when they had fallen into the most grievous re-
 bellion imaginable. And that you may be pleased to
 speak that intercession, even in the very words of this
 great Prophetical Commander, this Familiar of God.
*Either forgive them now their sin, or if not, then (I beseech
 thee) blot me out of thy book, which thou hast written.* *Aus de
 libro tuo dele me: aut dele me de libro tuo quem scripsisti.*
 Wherein (my Lord) prevailing (as I doubt not you
 will) and obtaining this general Pardon from the most
 gracious, indulgent, merciful Prince on earth, and afford-
 ing effectually the benefit thereof to all the Roman Ca-
 tholick people of *Ireland*, and to so many other different
 parties and interests in that Kingdome, without distinc-
 tion, without prejudice to the rights of any of all (ac-
 cording to that which might be justly claimed by them
 from such an Act of Indemnity and Oblivion, and, in
 pursuance thereof, from the equity of the Laws, and
 from his Majesties other gracious Concessions in Articles
 of Peace) you will certainly give the most hopeful be-
 ginning may be to your other glorious undertakings
 hereafter: as at present evict this confession from all the
 world, that you have deasined your ears to the Enchanter
 of injustice, and that, ever constant to your self, you re-
 member perpetually and follow this more Christian,
 more humane precept of an Apostle, *Vince in bono malum.*
 Which is the vow for you of

My Lord,
 Your Grace's
 most humble, most faithful,
 and most obedient Servant
 (P) W.

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